

37.
GENERAL RULES

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With their Exceptions, calculated for such as are curious to know the Grounds, & delicate Turns of the French Language.

Thos Stirling
Collected from the choicest of Books
in the French King's Library.

by Tom Crowley
By a Gentleman lately come from his
Travels.



LONDON printed

M D C C X L V I I I

With Best Wishes,
to
the
Officers of the Prison



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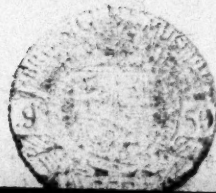
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GENERAL RULES

§ 1.

Of Particles & Aspirations.

THe Particles *on en*, *y* are very expressive, and are construed thus vizt. *on dit*, its said, it's given out, they say, *en*, of it, of that, of them, *y*, there, thereto, thither and sometimes *y* signifies the same as *en*. Those who have made never so little a progress in the Language, especially such as entertain a notion of translating it into English, cannot fail of properly applying these Rules.

As the Letter *b* in this Language sometimes implies an Aspiration, and sometimes not, I think it proper to point out the words where the Aspiration takes place vizt. *habler*, *habcher*, *bagard*, *baie*, *baillon*, *hair*, *baine*, *baire*, *bale*, *balebarde*, *bameau*, *baneton*, *banter*, *baran*, *baranguer*, *baras*, *bareffen*, *barceler*. *bardes*, *bardi*, *bargneux*, *bari*

cot

barnois, barpe, bate, baut, bautbois, zard, bennir, berault, berissé, berisson, ron, héros, berse, betre, beurter, bibou, deux, hola, Hollande, Hongre, Hongrie, E S onte, Hoquet, boqueton, hormis, hors, oublon, boue, boulette, boupe, housse, oussine, boux, buche, bue, Huguenot, upe, bure, hurler, bute, enhardir, en- ns. arnache, bardiesse, bonteux, bausser, aut, hauteffe.

Whenever the Letter *c* goes before *h* in the begining of a word it serves to convey a particular Sound which can be distinguish- ed in the following words viz^t. *Chaleur, chevre, Cheval, Chimere, chose, chute, had, Sheval, & so forth* except in words derived from the Greek; where the *ch* re- mbling the *x* or *chi* of that Language, as a hard Sound like *k* for *Instance, Echo, mécanique. &c.*

§. 2.

Of Nouns & Pronouns.

THIS is a general Rule, still lyable to some Exceptions, That all Nouns which end in *s* in the nominative Singular, must end in the same Letter to become plural.

Exam-

Example le Pere, Peres, la maison, les maisons.

Exceptions.

All such as end in *au*, *eau*, *eu* or *ieu* Sing. are made plural by an *x* final, Ex. *Bateau*, *les Bateaux*, *le feu*, *les Feux*, *le vœu*, *les vœux*, *le lieu*, *les Lieux*, *le caillou*, *les Cailloux*.

NB. *Bleu*, *trou* & *matou* follow the general Rule, by making their Plurals, *bleus*, *trous*, *matous*.

All Nouns ending in *oi* sing. make *ois* in the plural (except the word *Loy* a Law which makes *Loix*. *Ciel*, *Oeil*, and *Ayeu* make in the plural number, *Cieux*, *Yeux*, *Ayeux*.

Nouns of the singular number ending in *al*, and *ail* generally make their plurals end in *aux*, as *Cheval*, *Chevaux*, *Travail* *Travaux*.

Exceptions.

From those ending in *al* we must except the substantives *bal*, *cal*, *pal*, *regal*, as well as the adjectives *Austral*, *Boreal*, *conjugal*, *fatal*, *filial*, *final*, *frugal*, *jovial*, *literal*

, *literat*, *naval*, *pascchal*, *pastoral*, *trivial*,
venal, the greater part of which admit not
of a plural, and such as do, are compre-
hended in the general Rule by means of an
f final. *Ex. les Bals*, *les Regals*.

Exceptions.

From those ending in *ail* we must except
Attirail, *Bercail*, *Camail*, *detail*, *Even-
tail*, *Gouvernail*, *mail*, *Portail*, *Serail*
which are made plural by an *f* final.

Penitentiel makes in the plural *Peniten-
tiaux*, *Ex. les Pseaumes penitenciaux*. *Uni-
versel*, when it implies a Term in Philoso-
phy, makes *Universaux pl.* But when it's
a common adjective of the masculine Gen-
der, then it's form'd by an *f*. For *Instan-
ces*, *Des hommes Universels*.

Such Nouns as end in *f*, *z*, or *x* sing.
change them not in the plural. *Ex. Le fils*,
les Fils, *le nez*, *les nez*; *la voix*, *les
voix* &c.

Yet all these Plurals may be said to end
in *f*. Inasmuch as the Letter *z* is a kind of
a soft one, and *x* is composed of *cf*.

The common Names of Metals as *or*,
argent, *cuivre*, &c. never admit of a plu-
ral, unless when reduced into different sha-
pes or Forms, as cups, Boxes &c. Then
Then

Then we may well say, *des Fers, des Cui-
vres, des Plombs*. The same general Rule
holds good as to habitual virtues, For 'twould
be improper to say. *les Fois, les Prudences,
les Exactitudes*.

The following Words are made use of
only in the plural number viz^t. *Matines,
Nones, Vepres Tenebres, pleurs, gens,
ancetres, ciseaux, delices, &c.*

§. 3

Of the Degrees of Comparifon.

It's to be observed there are three sorts
of comparatives viz^t.

1. The Comparative of *Equality*, which
is formed by means of the adverbs *autant,
aussi, or si*, For Instance, *autant habile,
aussi sage, si parfait &c.*

2. The Comparative of *Excess*, formed
by means of the Adverb *plus, as plus habile,
plus sage, plus parfait. &c.*

NB. *Plus habile* is simply renderd' into
English by *more able or capable*, and *le plus
habile*, by *The most able or capable*.

3. The Comparative of *defect*, which is
formed by putting the adverb *moins* before
an Adjective. Ex. *moins habile*. Some of
these Comparatives are expressed in one sin-
gle

gle word, For *Instance*, *meilleur*, *pire* or *pis* and *moindre*, which imply the same as *plus bon*, *plus mauvais*, *plus petit*.

As to the superlatives, There are but two kinds or sorts, viz^t. *Absolute* and *Negative*. The former sets forth the highest degree of quality without reference to any other thing by help of the Adverbs *très* or *fort*. *Ex. Ciceron étoit très eloquent, votre Procédé est fort bonnête*. The latter implies a Reference to or Parallel with something Else, and is made out by the help of *plus*, *le plus*, *au*, *de la*, *à la*, or of *les*, *des*, *aux*. *Ex. Alexandre étoit le plus brave des hommes. Ma Sœur est la plus heureuse des Femmes*.

§. 4.

Of Pronouns.

There are of these 7 sorts viz^t. *Personal*, *Conjunctive*, *Possessive*, *Demonstrative*, *Relative*, *Absolute* and *Indefinite*.

Un, *une* are of the first kind Whenever they express any one thing in particular, *Ex. Il n'y a qu'un Dieu*, But they are Articles when they express it undeterminately at large. *Ex. Un sujet doit obeir à son Prince*.

The

The Pronouns of the third Person are *soy*, & *on*, as in the following phrase *chacun pense à soy*. Wherein it's Observed That *soy*, & *on* are relative to *chacun*. These two Pronouns are Masc. & Fem. sing. and Plural. But the former on certain occasions Make the Plurals *eux memes*, and *elles memes*. *Ex. Ces Principes sont solides en eux-memes*.

The general and undeclinable Pronoun *on* indeterminately implies a kind of a third Person sing. and is generally held to be of the masculine Gender, as it's never joined but to an Adjective of that kind, *Ex. on dance, on chante, &c.* in English, People dance, they dance, one dances, &c. without designing the Number or particulars. This Pronoun, th'o undeclinable, Yet has three Cases vizt. a Genetive, Dative, and Accusative expressed by another Pronoun *soi* *Ex. Autour de soi, parler de soi, n'aimer que soi, penser à soi*. *On* is equally made use of in the English, Italian, & German Languages to signify human actions.

Of Conjunctive or Subjunctive Pronouns.

These Pronouns so called, because they are allways joined to some verbs which they govern, are likewise undeclinable, and form three Classes, viz^t.

first person sing. & plural	Singular	Plural
	<i>Me</i> - - -	<i>Nous</i>
	<i>Je</i> - - -	<i>Vous.</i>
	<i>Lui, le, la, - Les, leurs.</i>	

se is both Singular and Plural, *en* and *y* the same, and express 3 persons. *me* is either the dative or accusative of the personal Pronoun *moy*, Ex. *Vous me donnez un Livre*, implies the same as, *vous donnez un Livre à moy.* and when we say, *Vous m'encouragez*, it means, *Vous encouragez moi.* *Le Parlement nous accorde une Grace, ma Maitresse me favorise*, instead of *accorde à nous, favorise à moy.*

Te

Te serves as a dative or accusative of the Pronoun *toi*. *Ex. Ta femme te donnera sur les Oreilles. Ton Precepteur te corrigera*, instead of, *donnera à toy, corrigera toy*. We likewise say, *cela vous fera honneur* instead of *cela fera honneur à vous*. *Je vous estime* instead of, *j'estime vous*. *Je le connois*, ou *Je la connois* instead of, *Je connois lui*. *Vous le voyez, vous le sçavez* implies, *vous sçavez cela, ou cette chose*. When we mean inanimate things, but when we mean persons *le* is an accusative Masc. which implies *lui*.

Leur, The Plural of *Lui*, is the dative of *eux*, and *elles*, *Ex. Je leur fait Grace*, means the same as, *Je fais grace à eux*.

The Pronoun *se* is the dative or Accusative of the reciprocal Pronoun *soi* in both the singular and plural Numbers. *Ex. Monsieur se donne de la peine*, instead of *à soi*. *Les Femmes doivent s'instruire*, instead of *Elles mêmes*. But when *se* is relative to inanimate Things, 'twill hardly admit of a Change either into *soi*, *euxmêmes*, or *elles mêmes*, you may see in the following Phrases viz^t. *Cette Maison se détruit*, and not, *cette Maison détruit soi*. *Ces Fruits mangent eux-mêmes*.

The Particle *en*, a kind of Pronoun. Most commonly expresses a Genetive Ablative m. and

the *sem.* and supplies the place of all personal Pronouns, as well as of inanimate things, of which mention had been made before. *Ex. J'en parle*, is rendered into, *je parle de moi, de toi, de vous, de lui, d'elle, d'eux, d'elles, de cela, de cette chose, on de ces choses.*

En likewise often supplies the room of a *nom.* or Accusative, whenever it is preceded by the partitive Article *de* or *des*, For instance, in speaking of Books, we say, *m'en est arrivé de Hollande.* Meaning, *des Livres me sont arrivés*, or in speaking of money, *J'en ai reçu*, viz. *J'ai reçu l'argent.*

The Particle *y* is only a dative sing. & plur. of both Genders, and expresses something that went before, rather than Persons. *Ex. Je m'y applique* means, *Je m'applique à cela, à cette chose, or, à ces choses.*

Forasmuch as *nous, vous, & lui*, are personal as well as subjunctive Pronouns, it is to be observed (In order to avoid Mistakes) That they are Always of the latter sort when without the Articles *a aux* &c. and do govern at the same time verbs with out Changing of place, or the sense of the words. *Ex. Dieu nous a aimé jusqu'à nous envoyer son propre fils.*

Le, la & les are Always Articles when
La

joined to Nouns, and Subjunctive Pronouns when joined to verbs.

Il, *ils* *elle* & *elles* in the Nom. Case design both Persons and things. *Ex. Il est beau*, *Elle est charmante*; he's beautiful she's charming. The same in regard to the words *Chateau*, *Maison*. *Il est beau*, *Elle est belle*.

In case of inanimate Things care must be taken not to confound the Pronoun *lui* with the particle *en*. For Instance, In speaking of a watch, twould be quite improper to say. *Je me sers de luy pour scavoir l'heure* instead of *J'y ai recours*.

But it happens sometimes, That usage or Custom prevails in attributing to Things the Pronouns which of right belong only to Persons. *Ex. Quand la verité se montre dans tout son Eclat, il faut lui rendre les armes*; & *Il n'y a pas de cœur qui puisse tenir contre Elle*. In this case we make use of *lui* and *elle*, because Truth personates a Charming Woman, who makes herself be admired the moment she appears. *Les Torrents entraînent avec Eux tout ce qu'ils rencontrent, quelques Digues qu'on leur oppose, rien n'est pas capable de les arrêter*. In this Phrase The Torrent resembles a desperate man who drives all before him

and whom it's hard to stop in his unruly course.

The Pronoun subjunctive *le* is declinable, that is to say, it makes *la fem.* and *les plur.* whenever it bears reference to a noun substantive, For Instance, *Etoit-ce là votre pensée ?* Was that your Thought ? One may very well answer, *pouvez vous douter que ce ne là fut ?* Can you doubt it was not ? because *là* is relative to the Substantive *pensée*.

Likewise shou'd a Gentleman ask a Lady, *êtes vous Mademoiselle D r ?* she may very well answer, *Oui, Je la suis,* because *la* bears Reference to *Mademoiselle D r*.

By the same Authority or Rule, If a man shou'd ask me *sont-ce là Gens ?* Are these men, I answer à propos by saying *Ce sont-ils ?* they are, because *les* is relative to *Gens*, which is plural.

It may be asked why the Subjunctive Pronoun *le* is declinable, when it's relative to a noun Substantive, and undeclinable when relative to a noun Adjective. The reason is obvious. In the former Case it's to take the gender and number of a Substantive, as an adjective, which never happens but when it's precisely Relative to one that has neither gender nor number in it's self, but must

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borrow

borrow them from the Substantive to which it is joined, and on which *le* does Not fall in the Case here cited, *Ex. Etoit-ce là votre Pensée* (It's answered , *Ce l'etoit* , or *c'etoit Elle. Etes vous Monsieur un tel ? Je le suis* , or *Je suis lui. Etes vous Mademoiselle F Je là suis* , or *Je suis Elle. font-ce là vos gens ? Ce les sont* , or *ce sont eux* ; which can be admitted whenever the Pronoun *le* bears reference to a noun Adjective and can't be otherwise turned than by means of the word *cela* , which bears a wide or unlimited Meaning. *Ex. J'ai été malade , & je le suis* , or *Je suis Cela*. Jam that viz. What is set forth by the Adjective *Malade*.

§. 6.

Of Pronouns Possessive.

Whereof there are two kinds or sorts viz. *Absolute & relative*. The former go before the Nouns to which they are joined , as *mon ami , ma Maitresse*. The later allways suppose a noun , which was mentioned before. *J'ai vendu mon Cheval , avez vous encore le votre*.

Leur is allways a Subjunctive Relative Pronoun , Whenever it is joined to a verb without

without an Article, and that it's place can be supplied by *à eux* or *à elles*, to them; Whereas with an Article it's a pronoun Possessive, as it is likewise when joined to a noun, or when it supposes one that was made mention of before. *Ex. Les Generaux à qui l'on confie de bonnes Troupes, doivent leur donner leur soin.* Wherein the first *leur*, is a Subjunctive Pronoun, because it's without an Article, besides it's joined to the verb *donner*, and that *à eux*, to them, may be put in it's stead by saying, *Ex. doivent donner à eux.* The second *leur* is a pronoun Possessive, because it's joined to a noun, vizt. *Attention.*

The Pronoun possessive of the first & second person regard Persons alone, Whereas those of the third Person promiscuously regard Persons and things with this difference, That they can be on all occasions applyed to persons, as in the following Phrase vizt. *Un Roy ne tient son autorité que de Dieu seul, & nulle Puissance sur la Terre ne peut dispenser ses Sujets de leur serment de Fidelité*; where it is obvious, That the words, *son autorité* & *ses Sujets* are relative to *Roy*, as well as the word *Serment* to *Sujets*.

Whereas, on the Contrary, when the difference rolls upon Things, we are not always at Liberty to make use of Pronouns

possessive in the 3^d. person. *Ex. remettre ce livre en sa place, Tous les grands hommes ont leur défauts*, is good French; but in Speaking of a house, should a man say *J'admire son Architecture*, 'twould be a palpable Impropriety in Speech, therefore it turn'd another way by means of the Particle *en*, of it, or *on't vizt. J'en admire l'Architecture*.

Mon, ton, son, tho' of the masculine Gender, are allways joined to such Nouns of the Feminine, as begin by a Vowel, or an *h* without an Aspiration, and that to avoid a *Cacaphony*, or ill sound, *Ex.* Instead of *ma ame, ta Indulgence*, we say, *mon ame, ton Indulgence*.

§. 7.

Of Pronouns Demonstrative.

As these Pronouns are very variously employ'd in Discourse, It will not be amiss to set them forth with their Genders and Plurals.

Masc: Sing.	<i>ce, Cet</i>	This ..	Plur. ...	<i>ces.</i>
Fem. ... d ^o ...	<i>Cette</i>	This		<i>ces</i>
Masc.	<i>Celuy</i>	That		<i>ceux.</i>
Fem.	<i>Celle</i>	That		<i>celles</i>

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Masc.	<i>Celuy-cy</i> , This here <i>ceux-cy</i>
Fem.	<i>Celle-cy</i> , This here <i>celles-cy</i>
Masc.	<i>Celuy-la</i> , That there <i>ceux-la</i>
Fem.	<i>Celle-la</i> , That there <i>celles-la</i>

Masc. {	<i>Ceci</i> This.
	<i>Cela</i> That.

All the difference betwixt *ce*, and *cette* Consists in this, That the former is placed before Nouns of the masculine Gender which begin by a consonant or *b* aspirated. as in the words, *ce Palais*, *ce Héros*, and the latter before Nouns of the like Gender which begin by a vowel or *b* without an Aspiration
Ex. cet oiseau, *cet bonheur*.

The difference betwixt *ci* and *la* in pointing out things and persons barely consists in this, That the former means the Object nearest us, and the latter the farthest off.
Ex. ce Pais-cy This Country, *cet homme-cy*, This man. *Ce Pais-la*, *Cet homme la*, That Country. That Man.

The Pronoun *ce*, even without a Substantive joined to it, points out a person or thing spoken of before. *Ex. Je lis Horace & Virgile*, *parce que ce sont les meilleurs Poetes*

Poetes Latins. Les Astronomes qui pretendent connoître la Nature des Etoilles fixes assurent, que ce sont autant de Soleils. In this first Example you see that *ce* bears Relation to *Horace & Virgil*, and in the second, to the fixed Stars.

It's also relative to what follows it in discourse or speech, *Ex. C'etoit un grand Capitaine que le Duc de Malborough. Ce n'est pas connoître les Courtisans que de compter sur leurs promesses.*

Whenever *ce* happens to be relative to words that follow in discourse, it's then only used for Elegance sake. *Ex. Ce fut l'arrogant qui fit naître l'Avarice.* We likewise say, *Songez a ce que je vous ai recommandé*, instead of, *a la chose*, or *aux choses*. *Celui* is sometimes render'd into *who* or *soever*, and *celle* into *That which*. *Ex. Celui qui a de la Prudence ne tombera pas dans des malheurs. De toutes les Felicités, celle dont les justes jouissent dans le Ciel est la seule a laquelle nous devons aspirer.*

Of Pronouns Relative.

These Pronouns are divided into two Classes, vizt. *Explanatory, & determinative.* They are of the first Class, when the words which follow and depend of e'm serve only to convey the Idea of the Nouns or Pronouns to which the Relatives Refer, without changing the meaning or sense vizt. *Dieu qui aime ses Créatures*, where *qui* is relative to the attribute comprehended in the Idea of God, vizt. *Love towards his Creatures.*

They are of the second Class, whenever they are made use of to restrain or confine the signification of Nouns or Pronouns to which they are joined. *Ex. Le Plaisir qui est un homme dans la volupté est indigne de notre attention.* Where it's observ'd, that pleasures in general are not decried, but one only levelled at.

NB. It sometimes falls out That a Pronoun Relative becomes (like a Noun Substantive) an Antecedent to Another Pronoun of the like kind *Ex. Il est étonnant que Jules César ait été la victime de Scelerats, qui n'étoit occupé qu'au Benheur de ses*

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ses Peuples. And that the antecedent of those Pronouns is sometimes understood one may see by the Following Phrases, viz. *Qui ne sçait garder un secret, est incapable de gouverner*, which implies *celui qui ne sçait pas.* *On ne peut rien exiger de celui qui n'a rien*, viz. *de celui qui n'a rien.* *Dieu fait misericorde à qui il veut.* viz. *à celui, ou, à ceux à qui il veut.* Les Apotres annoncoient l'Evangile à qui vouloient les ecouter. Des deux Discours que vous m'avez tenu, Je ne sçais auquel je dois donner la preference, viz. Je ne sçais lequel est Celui auquel Je dois donner la preference. On dit que Cromwell avoit six Chambres; & ses meilleurs amis ne sçavoient dans laquelle il couchoit. viz. sçavoient jamais quelle etoit celle dans laquelle il couchoit. Voila de quoi il s'agit, viz. Voila ce, ou la chose dequoi il s'agit. C'est à quoi je pensois, viz. C'est-ce, ou la chose à quoi je pensois.

Such of those Pronouns as has not an antecedent either expressed or understood, may be more properly term'd *Absolute* than *Relative*. *Qui* & *quoi* happen to be in the case more frequently than the rest, as one may see by the following Examples. viz. *Je vous ferai conuoitre qui je suis*, viz. *quelle personne je suis.* *Amenez avec vous qui vous*

oudrez. On ne sçait encore à quoi attribuer seurement la Chute des Corps pesants, à quelle chose attribuer. Marius avoit sur son visage je ne sçais quoy de feroce. Je ne sçais pas quelle chose de feroce.

The Pronoun Relative *qui* is of both Genders, and equally refers to Persons and Things, besides it may indifferently take a Noun or Pronoun for it's antecedent. *Ex.* Le jeune homme qui cultive la vertu & les Sciences goute un Bonheur plus solide que celui qui passe sa vie dans la Dissipation & dans les plaisirs instead of, le jeune homme le quel. Les Fables qui font parler les animaux pour notre Instruction sont plus utiles que celles qui attribuent aux Dieux du Paganisme les vices & les actions les plus abominables.

But in all other Cases (except the Nominative, it will not admit of any other antecedent than a noun or Pronoun which expresses a person so that 'twou'd be an Impropriety in speech to say. La maison de qui j'ai fait l'acquisition. Les sciences à qui je m'applique. L'opinion contre qui je me declare. Le Cheval de qui je me suis deffait. In which phrases *dont, auxquelles, contre laquelle* are to supply the place of *qui*. Whereas, one may elegantly say. Com-
C bien

bien de grands hommes de qui les belles actions sont restées dans l'oubli ! Il faut bien choisir les amis à qui ont veut donner sa Confiance. Songeons à flechir le Juge devant qui nous devons paroître un jour. Il y a un Roy dans les Cieux , de qui dependent les Rois de la Terre.

All Pronoun Relatives , of what kind soever , do not only suppose an antecedent which precedes , but likewise , & that commonly another noun Substantive , on which they necessarily depend. *Ex. Alexandre de qui le courage est assez connu.* In this Phrase it's plain. That *de qui* which *Alexandre* has for its' antecedent , has an immediate Connection with the Substantive *Courage*.

Tho' It's a general Rule That the Genetives of *qui* viz^t. *duquel* , & *de laquelle* are only applicable to Persons. Yet we find' em on some occasions elegantly refer to Beasts and inanimate Things. *Ex. La Seine dans le Lit de laquelle viennent se jeter d'autres Rivières. Le Bois dans lequel nous sommes promenés. L'opinion contre laquelle je me declare. Les Moutons à la Depouille desquels les hommes doivent leurs Vêtemens.*

In making use of *de qui* & *duquel* , The Ear is to judge. Some learned Academicks choo-

choose *de qui* in the following Phrase vizt.
*Le Prince à la Protection de qui Je dois
 ma Fortune*, and *de laquelle* in this Phrase.
*La Femme sur la Fidelité de laquelle j'a-
 vois compté.* The same Rule holds good
 in regard to their Accusative *lequel, laquel-
 le, lesquels, lesquelles.*

The Relative *quoi* is never made use of
 as such in the Nominative Case, It's both
 singular and plural, Masc. and Fem. and ne-
 ver relates to any other than inanimate Things.
 The Case it's mostly used in is the *dative*.
*Ex. Le Bonheur eternal est l'unique objet
 à quoi nous devons aspirer. C'est une Ob-
 jection à quoi on s'expose dans le monde.
 Les habitudes vicieuses à quoi tous les se-
 cours humains ne peuvent remedier.*

The *Datives auquel, & à laquelle* may
 elegantly supply the Room of *quoi*, accord-
 ing to the decision of a well-tuned Ear,
 but we must indispensably make use of *quoi*
 preferably to the others, Whenever it has
ce or *rien* for it's antecedent *Ex. C'est
 à quoi Je vous exhorte, which I exhort
 you to. Il n'y a rien à quoi je ne sois dis-
 posé. There's Nothing but I am ready or fit
 for.*

Quoi is never made use of in the Gene-
 tive and Ablative, bur when it has *ce* for
 it's antecedent, as one may see in the follo-
 wing

ing Phrases vizt. *C'est dequoi Je vous rendray compte. C'est de quoi je me plais.* It's very often made use of in the Accusative, but with prepositions which govern it *Ex. Le Principe sur quoi je me fonde. La Chose en quoi il a manqué. Les Plaisirs après quoi on court. Les armes avec quoi vous vous êtes défendu.* Still one may in it's Room, on all those occasions, make use of *lequel, laquelle*, provided they find em' more elegant, and pleasing to the Ear.

The undeclinable Pronoun *dont*, whereof, is not susceptible of any Article, and it's used in the Genetive and Ablative plural, in lieu of Other Pronouns, without being lyable to any Change, whenever any difficulty is made in using them, in which Case it's even preferable to any other, *Ex. Le Cheval dont Je me suis défait. Ex. Les amplexes wherein duquel delaquelle, must not Absolutely be made use of, vizt. Le Livre dont vous m'avez fait présent. La Religion dont on méprise les Maximes. Dieu dont les Israelites reçurent tant de Bienfaits.*

NB. In the following Phrases one sees That *dont* whereof is preferable to *dequoi* vizt. *Il n'y a rien dans le monde dont*

Dieu

vous Dieu ne soit Auteur, instead of *de qui* or *plai- lequel*.

The undeclinable Pronoun relative *que*, which generally is an accusative Masculine and Feminine, sing. & plur. of other Pronouns of the same kind, is never made use of but when govern'd by the following Prepositions, *en*, *qui*, *sur qui*, *avec qui*, For which reason, Whenever it's governed by a verb that requires an Accusative, one must make use on't. *Ex. Le Prince que je sers. La Femme que j'ai epousée. Les Ennemis que vous craignez.* In which Cases It's obvious that *que* is the Accusative of the Pronoun Relative *qui*.

It likewise serves as an Accusative to the pronouns *lequel*, *laquelle* whenever they are governed by a verb, and that usage or Custom won't admit their proper Accusative. *Ex. Ex. Instead of Saying, La Femme laquelle Dieu forma d'une des Cotes de l'homme. Les Anges lesquels Dieu precipita dans les Enfers. Les Creatures lesquelles Dieu tira du neant.* We must say, *L'Homme que Dieu créa a son Image. La Femme que Dieu forma d'une des Cotes de l'Homme. Les Anges que l'orgueil precipita dans les Enfers. Les Creatures que Dieu tira du neant.*

Dieu *Que* may be considered as an Accusative

to the Pronoun *quoi* when it's governed by a Verb, and entirely relates to inanimate things or whenever it has *ce* or *rien* for its Antecedent. *Ex. Les dangers que je cours. Ce que j'ai résolu. Il n'y a rien que je ne fasse.*

NB. Tho' this Pronoun generally and naturally implies an Accusative, yet there are certain dictions authorized by usage, Where it's found sometimes a dative, and Sometimes a Genitive or Ablative, For Instance *C'est à vous que je parle*, instead of, *qui*, &c. *C'est à la Gloire que j'aspire* instead of, *à laquelle*. *C'est de cette somme que je vous demande le Paiement*, instead of *dont* or *de laquelle*. *C'est du Roi que vous devez attendre cette Grace*, instead of *de qui* or *dont*.

Ou, *d'ou*, & *par ou*, are ranked among the Pronouns relative, but never imply any other than things in the singular and plural Numbers.

The First is a Pronoun Relative whenever it can be resolv'd into *auquel*, *à laquelle* *a quoy*, or into *dans lequel*, *à laquelle*, *en quoi*. *Ex. La maison ou je demeure. Voyez le Danger ou vous a conduit votre Imprudence*, viz. *auquel*, *ou à qui vous a conduit* &c. *Je plains l'Etat où vous êtes. C'est là le verre où je bois. Voilà*

preuve ou je m'attache. Quel seroit notre Bonheur si Eve eut évité le Piège où elle s'est laissé prendre. La haine & la flatterie sont les Ecueils où la vérité fait naufrage. In reading good Books one may meet with an infinite number of like Examples.

D'ou from Whence, is a Pronoun Relative, whensoever it can be resolved into *lequel*, *de laquelle*, *de quoi*, *dont*, For Instance, *Coriolan vint assieger Rome d'ou il avoit été banni. Bien de gens n'admettent pas les principes d'ou dépend le Système de Descartes. Telles sont les Preuves d'ou je conclus &c.* Instead of *desquels* je conclus.

Par ou, by which, is a pronoun relative Whenever it can be resolved into *par lequel*, *par laquelle*. For Instance. *Les Rois ne reprirent pas le même Chemin par où ils étoient venus à Bethelcem, viz. par lequel ils étoient venus &c.*

All the Pronouns Relative are of the same person with their Antecedents, so that *qui* is of the first Person in this phrase *viz. moi qui aime*, *In*, *vous qui lisez*, of the 2^d. Person, & of the 3^d. in, *La vertu qui est estimable*, & so of the other Relatives.

Of the Absolute Pronouns.

So called, because they have no Antecedents, and therefore are opposite to the Relative ones, from Whom they differ only in signification. Their Number and Denominations are as follows vizt. *Qui*, which is of both genders, Masc. & Fem.

*Que & quoy**Quel**Quelle**Lequel**Laquelle*

Of the Masculine.

The same.

Of the Fem.

Masculine.

Feminine

These Pronouns sometimes supply the Room of an Object that has a wide and undetermined Meaning, and at other times Confusedly point out the nature & Qualities of an Object limited to a particular one, For Instance. *Je sais qui vous a accusé*, or in asking the Question. *Qui vous a accusé?* In the former I name no Body, Whereas in the later, I ask who is the Person that accuses &c. *Je ne sais que vous donner.*
marquez moy a quoi je dois m'en tenir.

Vous

Vous ignorez quels étoient les premiers Romains, or by way of Interrogation, *Quels étoient les premiers Romains?* By the pronoun *quel* are meant the Characteristicks of the *Romans* in the Infancy of that State. *Qu'est-ce que Dieu*, *What is God?* The first *que* in this Phrase Confusedly means the nature and Attributes of God, Inasmuch as the direct answer ought to be. *Dieu est un Etre, indefini, independant, immuable &c.*

They are commonly used in Phrases that imply doubt, uncertainty and Ignorance.

Ex. Je ne sçais à qui m'adresser. Que voulez-vous que je fasse? J'examinerai à quoi vous êtes propre. Quel parti prendrons nous? and Sometimes in phrases that imply a knowledge or certainty of a thing, For Instance, *Je sçais qui vous a accusé* instead of *que c'est votre Frere qui vous a accusé*. In all these *qui*, has the signification of *quelle Personne*, as well as in the following, vizt. *Qui choisirez vous pour Compagnons? Qui choisirez vous pour Compagnes?*

Quoi, in all it's Cases, can be resolved into *quelle chose*, *Ex. Je sçais de quoi il est capable*. The Adjectives that are Relative to this Pronoun, are allways of the sing. Number and Masc. Gender, *Ex. à quoy attendez*

D

dez

dez vous de facheux ? Quoy de plus triftal
 What's more melancholy.

The Pronoun absolute *quel* or *quelle* in all it's Cases, fupposes a noun Substantive to which it relates, and therefore borrows it's Gender and Number. *Ex. quel fera notre fort ?* One may likewise fay, *Que craignez vous ?* in Lieu of *Qu'est-ce que vous craignez ? d'ou venez vous*, in Lieu of, *duquel Lieu ? Que pretendez vous faire* in Lieu of *quelle chofe. Je ne ſçais qui vous êtes*, or by way of Interrogation, *qui êtes vous ?* inſtead of *quelle Perſonne. Lequel* and *laquelle* are often reſolved into *quel*, & *quelle* *Ex. Quelle maifon avez vous achetée.*

§. 7.

Of Pronouns indefinite or improper.

So called becauſe they are of a different, or ſeparate nature with the Others, and re- preſent an Object of a general & undetermined Nature. They are divided into 4 Claſſes viz^t.

1. Such as barely ſupply the place of Nouns, and are never joined to Subſtantives expreſſed,

Autrui, *personne*, *rien*, *l'un*, *l'autre*.

2. Those that are allways employed as Adjectives, as being inseparable to Substantives, are *quelque*, *chaque* *certain*, *quelconque*.

3. Such as are employ'd one while for Pronouns without a Substantive, & at other times with a Substantive as, *nul*, *aucun*, *pas un*, *autre*, *l'un & l'autre*, *même*, *tel*, *plusieurs*, *tout*.

4. Such as are joined to *que*, and have by that means a particular meaning vizt. *qui* *ce soit*, Whoever he be, *quoique ce soit*, Whatever it be, *quoique quelque*, *que*, *tout*. *Quiconque* bears reference only to persons, & means any man whatsoever. *Ex.* *Les Flatteurs vivent aux dépens de quiconque veut les écouter.*

Quelqu'un, or *quelqu'une* means persons and things, & has its plurals M. and Fem.

Chacun, or *Chacune*, refers equally to Persons as well as things.

Autrui, refers only to persons of both Sexes, it signifies in general to others. *Ex.* *Ne faites point à autrui ce que vous ne voudriez que l'on vous fit.* This Phrase can be rendered word by word into Latin better than in any other Language *Ex.* *Alteri ne feceris quod tibi fieri non vis.*

Personne, a common Noun, (which im-
plies both man and Woman and has it's
plural, *Personnes*,) never implies Things on
any occasion Whatsoever.

When it's join'd to a Negation as *ne*, it
means *nul homme*, *nulle Femme*. *Ex. La*
Fierté ne convient à personne.

And without a Negation, it implies doubt
uncertainty, or asks a question, & then
can be resolved into *aucun* any Body. *Ex.*
Je doute que personne ait jamais mieux
connu les hommes que la Bruyere. Personne
a-t-il jamais raconté plus naïvement que la
Fontaine? It's a Substantive as well as a
Pronoun *Ex. Les personnes éclairées pen-*
sent comme vous.

Rien is sometimes a meer Substantive,
and then it signifies *le neant*, It has a plu-
ral & is declined With the Articles *le* & *un*
Ex. Le rien, un rien, des riens.

L'un & l'autre is M. & Fem. and has
it's plural, *Ex. les uns les autres, les*
unes &c. When *l'un & l'autre* are together,
vizt, le Feu & l'Eau détruisent l'un l'au-
tre, Then it's plain, the first is allways a
Nom. and the other case preceded by a pre-
position.

When they are separately employd', then
they purport a Division or separation of Ob-
jects, For Instance, In speaking of *César*
&

h im
as it's
ngs on
Pompey we say, *l'un combattoit pour se
rendre Maître de sa Patrie, l'autre pour
maintenir la liberté.*

Quelque implies some one particular Per-
son or thing undeterminately *as quelque Au-
teur, quelque femme. chaque & certain* are
M. & F. and of both Numbers. They im-
ply both persons and Things.

Quelconque. Whosoever he be, is hard-
ly made use of but by Lawyers & at-
torneys.

Nul, which has a greater Negative for-
ce than the others, is employ'd in an ab-
solute and extensive Manner, and signifies
the same thing as *Personne*. But it's hardly
used except in the Nom. Singular Masc.
*Ex. Nul ne peut se flatter d'être agréable
à Dieu.*

Sometimes the signification of *aucun* is
restrained by a subsequent Noun or Pro-
noun in the Gen. Case, *Ex. Je n'ai pris
aucun des Livres que vous m'avez propo-
sés*; And in speaking to Women. *Aucune
de vous ne peut se plaindre de ma Con-
duite.*

Pas un, not one, Signifies the same as
aucun, and has the same relative significa-
tion with a restriction. *Ex. Pas un de
vous ne peut se plaindre de ma Conduite.*
One may also say, *nul de vous &c.*

Aucun

Aucun is sometimes put for *quelqu'un* when it's asks a question , or means a doubt.

Ex. De tous ceux qui savent les motifs de ma Conduite , y en a-t-il aucun qui l'ai blamée ?

Sometimes *autre* , which implyes both persons and things , is a Pronoun , and at other times a Substantive , *Ex. Un autre ne vous auroit pas pardonné aussi aisement que moi . On ne peut estre heureux en cette vie & en l'autre .* It likewise has on certain occasions the signification of the adjective *different* *Ex. Un Voyageur rapporte souvent les Choses toutes autres qu'elles ne sont , c'est-à-dire , toutes différemment .*

Meme Means Identity , and has reference to both persons and things. *Ex. Le meme Cavalier m'est venu voir . Je travaille tous jours à la meme .*

Tel or *telle* is a Pronoun in the following Phrase. *Ex. Tel seme , qui souvent ne recueille pas ,* and supplies the place of the Pronoun *celuy* , but in Conversation it stands for an ananymous Person , *Ex. avez-vous vu un tel , ou une telle .*

Sometimes it implyes a Parallel between Persons and Things. *Ex. Un homme tel que vous , devoit avoir plus de soin de sa reputation . Je ne me serois jamais attendu à une telle catastrophe .*

Plu-

Plusieurs, which signifies an undetermined Number of things and Persons, is Sometimes a Pronoun, and sometimes an Adjective. *Ex. Plusieurs ont cru le monde éternel. Nous avons les Ouvrages de plusieurs Femmes scavantes.*

Tout, or *toute* implies the greatest Extension of Ideas. when a Pronoun, it's made use of only in the sing. Number & masculine Gender, and then it signifies all things. *Example. Tout est consommé.* But when an Adjective. It is differently made use of. 1. In the sing. Number, it implies *entier*, For Instance, *Tout le pais est fondé.*

2. When plural, it implies a totality along with the signification of *chaque* every. For Instance. *Tout les ans* every year, or yearly.

Qui que ce soit, is only said of Persons, and implies without a Negation *quiconque* whosoever, *Ex. Qui que ce soit qui me demande, dites que je suis en affaires. à qui que ce soit que vous vous adressiez on vous donnera le meme conseil.*

When this Pronoun chances to be joined with the Negative *ne*, it signifies *Personne* or *aucune Personne*, in English *no Body*. *Ex. Qui que ce soit ne m'a prevenu contre vous. Je n'envie la Fortune de qui que*
ce

soit. Je ne vous confie à qui que ce soit.
It's allways masc. and uséd only in the singular. Quoique ce soit , means the same as rien For Instance. On ne m'a appris qu'une chose que ce soit de nouveau.

Quoi joined to que means only Things & can be allways resolved into quelque chose. Lx. Je veux tenter l'avanture , quoiqu'il puisse m'en arriver. de quoi qu'on l'accuse , il se defendra bien. A quoi qu'on vous destine vous devez etre soumis. Je ne crains rien quoiqu'on fasse pour me perdre.

Quelque & tout joined to que , have not the same signification with quelque & tout already mentioned. For Instance , Dans quelque Elevation que l'on soit , il ne faut pas s'oublier , which is as much as to say Quoique l'on soit dans une Elevation quelle qu'elle puisse etre &c. Quelques incredules que soient les hommes pendant leur vie , ils changent souvent de dispositions aux approches de la mort. as much as to say. quoique les Hommes soient incredules &c. Pompée tout habile Capitaine qu'il etoit , ne laissa pas de faire des Fautes essentiels , as much as to say , quoique Pompée fut habile Capitaine &c.

Of Verbs with their Tenses, & the different manner of employing them &c.

Tho' the present Tense speaketh of the
time present, or of a thing actually doing,
Yet it has Sometimes a more extensive mean-
ing in the French Language.

1. When we talk of Propositions of eter-
nal Truth, vizt, such as are true at all,
& in all times, *Ex. Dieu est tout puissant.*
Deux & deux font quatre.

2. When we talk of habitual actions or
Exercises, tho' it be not Necessary the
thing should be existent, *Ex. Je jöie*
des Instruments. J'apprens les Mathéma-
tiques.

The conditional Future tense points out
something that would happen instantly on
condition, that is to say, by the presence,
or falling out of another thing, For In-
stance, *je l'irois si j'avois des Livres* When
it's to be observ'd, That on the Condition's
taking effect, the thing which is not actually
in being, would be present.

The *Preterterense Indefinite* speaks of a thing done or passed in a time pointed out, of which some part remains unexpired, or otherwise in a time not at all pointed out. For Instance. *Les Fruits de la Terre ont été la nourriture des premiers hommes.* where no *Epoque* is mark'd, *J'ai eu la fièvre cette année. ce printemps, ce mois, ce mois-ci, cette semaine, aujourd'hui.* It's true In these last Phrases I point out the time, part of which is yet to come.

The 5. Tenses which bear an analogy to this *Preterperfect Tense*, imply things past, but in a different Manner.

1. The *Imperfect Tense* hints the time past with reference to the *present*, and that the thing was existent in the time past, *Ex. J'étois à table lorsque vous arrivez.* My being at Table is past, but I consider it as present in regard to Your arrival, which is likewise past.

The simple *Preter-tense*, otherwise called the *definite* one, points out a thing that's past in a time of which no part remains unexpired. *Ex. Je fus malade l'année dernière.*

It's necessary to observe, That this Tense

is not to be used, but to signify a Time distant from another, viz: From that which is spoken of, at least one day. So that 'twould be a *Solæcism* to say, *Je reçus de l'argent ce matin*, because *ce matin*, makes part of the 24 hours as yet unexpir'd. As it would be likewise to say, *nous vîmes de grands Evenemens dans ce siècle*, in lieu of *nous avons vu &c.* because part of the age, or century remains to come.

The Preterpluperfect-Tense doubly speaks of the time, that is to say, shews that the thing is not only passed in it's self, but likewise in regard to another thing passed *Ex. J'avois été malade, lorsque vous m'écrivites.*

The Future tense past points out the time to come with reference to the past, and shews that at the time one thing shall happen, another, which doth not yet exist, will be past. *Ex. Quand j'aurai fini mes affaires, je vous irai voir, or j'aurai fini mes affaires quand je vous irai voir.* In either sense The End of my affairs is to come, yet I reckon it as past in regard to your visit.

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Exceptions.

1. The Present Tense is sometimes put for the future *Ex.* *Je reviens tout à l'heure. Je part pour Rome. que faites vous demain* instead of, *je reviendrai, je partirai, que ferez vous? &c.*

It means likewise a Future tense when it's preceded by the Conditional *si* *Ex.* *Je suis résolu de voyager si j'en trouve l'occasion*, as if I said, *en supposant, ou à condition que j'en trouverai l'occasion.*

The Imperfect often points out or designs a preterperfect Tense without referring to the present. *Ex.* *Rome étoit d'abord gouvernée par des Rois*, instead of *Rome fut d'abord gouvernée par des Rois.*

The Preterperfect-Tense Indefinite sometimes is taken or used for a past Future-Tense. *Ex.* *je finis dans un moment. avez vous bientôt écrit votre Lettre*, instead of *j'aurai fini dans un moment. aurez vous bientôt fini votre Lettre?*

The conditional present Tense preceded by *que*, following another verb, implies generally a Future Tense with regard to the time of the verb which went before. *Ex.* *Jésus Christ a promis qu'il viendrait juger les*

hommes &c. Whereby it's given to understand, That Christ said formerly, *je viendrai, ou, je promets que je viendrai &c.*

The conditional pretertense often implies in the same circumstances, a past future tense, with regard to the time past of the verb which goes before it *Ex. j'ai crû que j'aurois fini mon ouvrage cette année.*

§. 9.

Of the Tenses of the subjunctive Mood.

This mood being dependant on the Tenses of the Indicative, does not affirm but indirectly, *Ex. je veux que vous fassiez votre Devoir*, where, *je veux*, expresses a direct affirmation independant of any other.

The signs of this mood are *que, quoique, plut a Dieu que, supposons que &c.* Without which the Tenses imply nothing.

In order to know, when a verb goes before a conjunction or does not, whether the following verb in a phrase ought to be put in the Subjunctive mood rather than in the Indicative, we must make this general remark. That whensoever the conjunctions in the case above cited, require in the verbs which

which follow them a Meaning that savours of doubt, or future Contingencies, & do not actually express a thing present, such verbs are put in the Subjunctive Mood. Ex. *je dispose tout afin que vous alliez à la Campagne. je lui pardonne pourvu qu'il soit plus raisonnable. L'Eclair part avant que le Tonnerre se fasse entendre.* The second verbs are put in the Subjunctive, because the conjunction *que* implies a doubtful or future Event.

By the same Reason Verbs are often put in the subjunctive mood, when the Conjunction *que*, which governs them follows a verb which asks the Question, or is followed by a negation. Ex. *Pensez vous qu'il y ait formant la Republique des Abeilles, Dieu n'ait pas voulu instruire les Rois à commander avec Douceur, & les Sujets à obeir avec amour. Pharaon ne se persuadeoit pas que les Israelites pussent lui échapper.*

The Relatives *que* *qui* govern likewise the Subjunctive in the same Circumstances, For Instance. *Il n'y a point dans le Cœur de l'homme de bons mouvemens que Dieu ne sçait comme Auteur de tout bien.*

Rules whereby to know the
Tenses which the verbs in
the Subjunctive mood are
to govern according to
time & Circumstances.

I.

The Verb which follows the Conjunction
is put in the present Tense, when it expres-
ses a thing present or to come; & then the
Verb which precedes the Conjunction cannot
be otherwise than in the present tense or
future of the Indicative *Ex. Les nouveaux
Philosophes veulent que la couleur soit un
sentiment de l'ame. J'attendrai que la belle
saison revienne.*

I I.

We generally make use of the Imperfect
Tense of the Subjunctive, to express a thing
present or to come, with regard to a time
past or Conditional, expressed by the verb
which goes before the Conjunction.

So

So that by the second Rule, whenever the verb that goes before it is of any of the times past, or conditional, and that we wou'd not fain design by the second verb a time past more remote then that of the first verb, then the second must be put in the Imperfect Tense of the subjunctive. *Ex. Les Egyptiens ne doutoient pas que certains Animaux & certaines plantes ne fussent des Divinités.*

I I I.

The Preterperfect Tense is made use of when we have a mind to speak of a thing past & accomplished with respect to the time of the verb which précédes the Conjunction, which time is generally either, the *Present Tense*, the *Preter-tense indefinite*, and the Future of the *Indicative*, for. Instance. *Je doute qu'aucun Philosophe ait jamais bien connu l'origine des Vents.*

I V.

The Preterpluperfect of the Subjunctive is made use of to express a thing Absolutely past and accomplished, but then it's only after a verb in the Imperfect, the Perfect, the

the Preterpluperfect of the *Indicative*, or after one of the two Conditional Tenses, as in the following Phrases vizt. *Je ne savois que vous eussiez étudié les Mathématiques, vous ne crutes pas qu'on vous eût tendu un Piège. Nous avions ignoré que le Roi vous eût accordé cette Grâce. Vous auriez trouvé mauvais que nous eussions contrevenu à vos ordres.*

When it happens that a doubt arises about placing either of the two verbs governed one of the other in the Subjunctive Tenses to which they properly belong, we must call in the verb *faire* to direct us, as it has different Turns more than any other of the kind. Wherefore, In order to know in what Tenses or Times, the second verbs in the following Phrases are placed vizt, *Il faut que je finisse, Il falloit que je finisse. Je vois qu'il aime, je doute qu'il aime, quand nous aimions, quoique nous aimions &c.* we must say, *Il faut que je fasse finir &c.*

The Present Tense in the future of the subjunctive is so called, because it's indifferently used in both one and the other of the Tenses. It's of the present tense in this phrase. *Croyez vous qu'il soit en chemin.* instead of, *croyez vous qu'il est.*

It's of the future kind in this other, *je ne crois pas qu'il vienne demain,* instead of *qu'il viendra.*

F I N I S.

